



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

tion: that the standard of nature is of necessity "absolutely individualistic" (p. 8). In particular, the sacrifice of one's own life seems to him beyond justification in any such scheme. For the individual, he says, thereby effaces "all possibility of further realizing his spiritual and bodily powers" (p. 43). Two possibilities are here overlooked, which the ethics of naturalism has by no means overlooked: first, that the nature of man may be essentially social, so that it is only in self-forgetful endeavor that its noblest possibilities are realized; and, secondly, that it may belong to the nature of man to die, and to die after a certain fashion. Is it, after all, so great a paradox: that it is possible in dying to realize humanity in its fulness?

So much for disagreements, which—it will be understood—are a measure of the stimulating and provocative charm that the essay has had for me. It is a fine piece of scholarly work in a field from which we, as philosophers, have much to learn, and in which, unfortunately, few of us are competent to labor for ourselves.

THEODORE DE LAGUNA.

BRYN MAWR COLLEGE.

The following books also have been received:

- A Realistic Universe.* By JOHN ELOF BOODIN. New York, The Macmillan Company, 1916.—pp. xxii, 412.
- The World as Imagination.* By EDWARD DOUGLAS FAWCETT. London, Macmillan and Co., 1916.—pp. xiii, 623. 15/- net.
- Psychic Phenomena, Science and Immortality.* By HENRY FRANK. Boston, Sherman, French & Company, 1916.—pp. 556. \$2.50 net.
- Galen on the Natural Faculties.* With an English Translation by ARTHUR JOHN BROCK. The Loeb Classical Library. New York, G. P. Putnam's Sons, 1916.—pp. lv, 339.
- The Order of Nature.* By LAWRENCE J. HENDERSON. Cambridge, Harvard University Press, 1917.—pp. v, 234.
- The Continuum and other Types of Serial Order.* By EDWARD V. HUNTINGTON. Cambridge, Harvard University Press, 1917.—pp. vii, 82.
- L'Église.* Par A.-D. SERTILLANGES. Paris, Librairie Victor Lecoffre, 1917.—2 vols., pp. viii, 318, 358.